

working men "have no fatherland. They do not trust their governments, but they trust themselves." John Mitchell speaks even more gloomily. There is a deep-seated evil here which utilitarian standards of education will not cure.

I have occasionally been much interested by complimentary theories, from the outside, accounting for the success which has attended Queen's University considering the obvious disadvantages of poverty, remoteness from a great commercial or political centre, etc., with which the university has had to contend. Various elements have combined to make that success, amongst others, energy in administration, hard work on the part of the professors such as contributes to the success of any university; but I think the most powerful general element in the whole has been the better preservation of the ideal element in education, the greater recognition and more effective place given to it than in some greater or larger universities. That has been Queen's special type of education in the past. Our divinity students have never felt that they were overborne by an alien or materialistic atmosphere, nor our classical or philosophical students either. They have the same confidence in the value of their studies as an equipment for life as the specialists in science or practical subjects have. In this respect the church in Canada, and I do not mean only the Presbyterian church, owes more to Queen's than perhaps it is aware of. That is a characteristic of its work still amidst all its modern and scientific developments. It is that "old-time university" part of it which Chancellor Burwash lately referred to with something of a sneer, quite unconscious apparently of how much it does to meet not only the needs of the church but one of the great problems in modern education.

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